This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Monument to Richard of Bury - 1903

B
20
2.1

B 20.5.1

Harvard College
Library

THE GIFT OF
WILLIAM RICHARDS CASTLE, JR.
Class of 1900

MONUMENT

TO

RICHARD OF BURY,

Bishop of Durham (A.D. 1333-1345).

Presented to the Cathedral Church

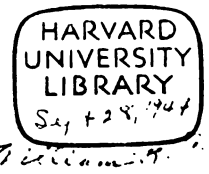
by

Members of the Grolier Club, New York.

LEICESTER:
CO-OPERATIVE PRINTING SOCIETY LTD., 99, CHURCH GATE.

1903.

B7 .2.1
J



The restoration of the tomb and monument of Richard de Bury by members of the Grolier Club in 1903 was reported by the Dean of Durham Cathedral. Since both the episode and the Dean's pamphlet seem little known today, this facsimile is issued for the members of the Club and in recognition of the services of the retiring librarian

RUTH SHEPARD GRANNISS

Offered by the Ann Arbor members of the Grolier Club

Randolph G. Adams
William W. Bishop
Colton Storm
John Watling

1944

MONUMENT

TO

RICHARD OF BURY,

Bishop of Durham (A.D. 1333-1345).

HOC SVB TVMVLO
QVI OBIIT ANNO DOMINI 1626

THE MONUMENT TO

BISHOP RICHARD OF BURY

(A.D. 1333—1345).

A BEAUTIFUL memorial has this week been placed over the remains of Bishop Richard d'Aungerville (or of Bury), in the Nine Altars of Durham Cathedral. The whole cost of the work has been defrayed by members of the literary **GROLIER CLUB** of New York, who desired that there should be something to mark the resting-place of the bones of one who was one of the very earliest friends of literature in Europe. This monument, designed by Mr. G. H. Kitchin, has been executed under the eye of Messrs. Vokes and Beck, sculptors, of Winchester, by Mr. John McCusham, an Irish artist of much taste and feeling; to all of these we owe warm thanks for the care and success with which they have carried out this delicate and difficult piece of sculpture.

Bishop Richard was born in 1287, at a hamlet near the ancient town of Bury St. Edmunds, in Suffolk; hence comes his usual name of Richard of Bury; his surname of Aungerville tells us at once that he was not English in origin; in fact, his family claimed to "have come over with the Conqueror." They settled at Willoughby, in Leicestershire, where they held the manor, and adopted the name of it as their name. Thus it was that the uncle of our Bishop was always

known as John of Willoughby, not d'Aungerville ; and he, interested in the clever boy, undertook to defray the cost of his education, first "in grammar schools," afterwards at Oxford, then in the first flush of youth.

So well he prospered in study and enthusiasm for learning, that after a time Richard was chosen to be preceptor to the young Edward of Windsor, at that time the second Prince of Wales. In this office he was entangled in the intrigues and troubles of the days of Edward II, proving himself a very competent adviser and supporter of Queen Isabella and her son, when they were compelled to fly for refuge to Paris in 1325. On the deposition of Edward II in 1327, Richard became a man of great importance with young Edward III, and was employed incessantly by him at home or abroad. In these journeys he came into communication with the second Avignon Pope, John XXII, who in the end ordained him and presented him with the Rochet, instead of a Bull, so giving him a claim, so far as the Pope could do it, to the first Bishopric of importance which might fall vacant in England. Consequently, when Durham fell in, on the death of Bishop Beaumont in 1333, the King, though he had previously given authority to the Prior and Convent of the Cathedral Monastery to elect their own Bishop, nevertheless determined to insist on the appointment of his preceptor to this wealthy preferment. Meanwhile, however, the Prior and Convent had already duly elected to the Palatine throne their learned sub-Prior, Robert of Graystanes, and he, losing no time, went to York, and was there consecrated as Bishop of Durham by the Archbishop and two other bishops. But when he travelled to the King to beg for the Royal grant of the temporalities, he found them refused to him because King Edward had already written to the Prior and Convent bidding them elect Richard d'Aungerville. They, feeling themselves helpless against King and Pope combined

and, hearing that even the Archbishop of York would not support them, reluctantly gave in, and elected Richard, who was consecrated at Chertsey about a month after Graystanes' consecration. So that now there were two actual Bishops of Durham in the field at once. It must be said that in these difficult circumstances neither Graystanes nor Richard shewed unseemly temper or obstinacy; there are no traces of a struggle between them. Richard tells us that he took no active part in the affair; that he wrote no begging letters, and made no assertions; while Robert bore his great disappointment in the spirit of a scholar and a Christian. In his account of the affair he writes honestly and without sign of resentment: though he says with perfect truth that the King had sworn to abide by the Great Charter, of which one of the articles is that all "all elections shall be free." Richard always treated him with respect, and, at his death, testified generously to the worth of his unsuccessful rival.

Consecrated in 1333, Richard of Bury held the Palatine throne for over eleven years, and died at Auckland, on April 14th, 1345, three months after the completion of the Philobiblon, the work on which his fame rests. In his preface to his book he speaks in language singularly modest He desired to provide for the study of books, as the most useful of gifts. "At this," says he, "we have worked in God's sight unweariedly. The ecstatic love of books has cast out of our mind all earthly things, the soul being kindled with an eagerness to acquire books. To make known to mankind, now and hereafter, our object, and to stop the mouths of slanderers, we have composed a little treatise in a modern style; in it we defend our love for books, and clearly describe the objects of our devotion, and the incidents of our project. This we do in twenty chapters. And as the treatise is all about the Love of Books, we have thought well to give it a classical name, and call it the Philobiblon."

This treatise, he tells us, he completed on his 58th birthday, 24th January, 1345, at the close of the eleventh year of his pontificate. And very soon after this came his death, on April 14th in the same year.

Richard of Bury was a man of high character, and of a kindly nature. His circuit of friends testifies to the tendency of his mind, for he loved to have learned and clever men around him. Such were Bradwardine, afterwards Archbishop of Canterbury; Richard Fitz Rauf, afterwards Archbishop of Armagh; Walter Burley; Robert Holcot, who probably helped him in the Philobiblon, and other men of learning of the day. With them he read, or held discussions; many of them were permanently in his suite. In his political journeys also he was always on the look-out for men of letters; and among these he met at Avignon the great poet, Francesco Petrarch, towards whom he was drawn by common literary tastes. Petrarch speaks of him as "a man of ardent mind, and of some knowledge of letters." He seems to have hoped that Bury would send him information about that "ultima Thule," which loomed so large in the mediaeval mind; but Bury put him off with a plea that in days of war, letters as well as arts are silent; and yet, when peace came, and Petrarch wrote to him again and again to remind him, he has in the end to complain that "he met my letters with nothing but obstinate silence; and so my knowledge as to Thule gained nothing from this British friendship."

All through his episcopate he seems to have collected manuscripts, till he possessed, as a contemporary says, "more than were owned by all the English bishops put together." These he destined to be the foundation of a fine library for the new Durham College at Oxford. The records of that interesting offshoot of the Cathedral Monastery of Benedictines at Durham show no sign of these MSS.; there are strong

asons for saying that they were otherwise disposed of at his eath.

Adam of Murimeth, a contemporary, who knew the ishop well, and has a sharp tongue for him, does not esitate to say that "in all his days he had to struggle against ant; and, being a man very prodigal in expenses, ended his fe in utmost penury." We see how great state he kept at Avignon, where he had in his suite "twenty clerks all dressed n one livery, and thirty-six squires in another;" and we know hat no one could visit Avignon in those days without having o pay for it heavily. Again, on his installation at Durham, ie made a mighty feast for King Edward III and his nother (Queen Isabella), for the King of Scotland (David II), or two Archbishops and five Bishops, for seven Earls with heir ladies, for a crowd of Abbots and Priors, and "an nnumerable multitude of commoners." So we are told by Villiam of Chambers, who adds that "he was exceedingly xtravagant in feasting his friends." No wonder that a suitor who was fortunate enough to have a fine MS. to present to he Bishop got his way in the Palatine Court. In these ways ie spent all that came to him, also with buying many books nd supporting agents on the look-out for rarities in Germany nd France. And so it came about that when he died the ervants and people round his bed laid hands on all they ould find, and stripped him bare. Adam of Murimeth says hat they left him nothing, so that at his burying his ody was covered by an undershirt which had belonged to ne of the 'garceones' (probably a servant of his chamber)." As soon as possible they carried his body in a litter borne y two horses from Auckland to Durham, with also a mule earing his "capella." These things fell as perquisites to the Cathedral Sacrist; the executors did the best they could for is creditors, by selling rich robes and valuable books. And o, in the end, in a common wooden coffin, with no ornament

or jewel left to him, Richard of Bury was laid to his rest in the Nine Altars, "with a kind of honour," says the chronicler, "yet not such honour as was his due."

Richard was the third prelate, probably the third person who was buried in the Cathedral. It was thought to be derogatory to the honour of St. Cuthbert that any one should be buried there. Graystanes, speaking of the obsequies of Bishop Antony Bek, tells us that he was the first who had been interred within the Cathedral walls, and that this was "contrary to the usage of his predecessors; for before him the reverence felt for the body St. Cuthbert allowed no dead body to enter the church," and he too was not brought in through the gates, but through an aperture made in the north wall of the Nine Altars. Bishop Lewis of Beaumont, who lies in front of the high altar, was the second, and Richard of Bury, the third. Here he "lyeth buryed," say the Rites of Durham, "before the altar of St. Andrew and Mary Magdalen, being the uttermost altar towards the south, under a faire marble stone, whereon his own ymage was most curiously and artificially engraven in brass, with the pictures of the twelve Apostles devided and bordered on either side of him, and other fine ymagery work about it, much adorning the marble stone." All this has been swept away. Following the hints here given, we removed one or two paving stones, and found ourselves at the north-east corner of a vault with no slab over it, full of earth and stones. This vault is just over seven feet long, nineteen inches wide at the foot, and twenty at the shoulders; it ends westward with a blunt angle. When cleared out to the floor of the vault and the lowest course of masonry, we found the skeleton of our Bishop, lying unprotected on the floor. He had evidently been placed in a common wooden coffin, of which we could find only the nails, much rusted, and some mouldering stuff, which was nothing but decayed deal. His

ull, strangely enough, was broken into three pieces, the st of the bones are regularly laid out, with legs apart, and ms not folded over the breast, but laid straight down his sides. ne Bishop was a man of just six feet in height. There was thing more to be discovered, so we did not disturb the dy, and protected it from future neglect, placing over it the w Sicilian marble slab.

This beautiful piece of work deserves a word of praise d description. The thought of it comes from that fine ecimen of Bishop Bury's seal which we have among the st treasures of the Cathedral. From this the central figure is worked, in face, attitude, and vestments. The only ange is in the book which the figure now carries under the t arm, a representation of the Philobiblon; this, far more an the pastoral crozier, is the characteristic feature of our elate's life: the canopy under which he stands is simplified om that on the seal; and the two figures, each under his own nopy, represent letters and devotion. The inscriptions der these figures are from the fifteenth chapter of the ilobiblon, chosen for the purpose by our kind friends of the ROLIER CLUB

On the Bishop's right we have

> Delectant libri prosperitate feliciter arridente,
> Consolantur nubila fortuna terrente;
>
> Books are a joy in good times, a consolation in bad.

On the left side we have

> Ecce per libros adjuti beatitudinis nostrae mercedem attingimus, dum adhuc existimus viatores;
>
> Helped by Books, while still pilgrims here, we win the guerdon of our blessedness.

The inscription round the slab runs thus:—

> HOC SVB MARMORE OSSA RICARDI D'AVNGERVILLE DICTI DE BVRY, D.G. EPISC.: DVNELM: QVI OBIIT A.D. MCCCXLV REQVIESCVNT IN PACE.

At the four corners of this inscription are shields carrying two of them the St. Cuthbert's Cross, and two the three lions of England.

The members of the de Burian Society of Bangor in the State of Maine had earlier expressed a wish to express their sense of affection and admiration for the founder of modern English libraries; they stood, however, courteously aside when the **Grolier Club** offered to undertake the work. And the members of this society, with a most honourable feeling, desired that no record of their generous thought should be placed on the memorial: all the more, then, am I bound to offer to them our warmest thanks for the singular liberality and kindliness with which they left all the details to us. We feel deeply our obligation to them because of the fraternal spirit in which they have made their offering to the memory of one who was truly as much their predecessor as ours. They have indeed far surpassed us in their enthusiastic gratitude for that enlightened love of books, which ought to have been a common feeling both for us on this side, and for them, the western home of the future of mankind.

We accept their gift with a kind of shame, yet with a glad recognition of the brotherly claim it makes on us. Future visitors to Durham Cathedral will see from it how warm is the affection felt across the water for the ancient days of literature in the Mother Country, and how gladly we on our side have welcomed their brotherly help.

G. W. KITCHIN,

25th September, 1903. *Dean.*

Bishop Richard de Bury.

Richard D'Emgerville, commonly styled "de Bury" (from Bury St. Edmund's), was Bishop of Durham, from A.D. 1333 to 1345.

✣

This Monument is the Gift of Members of

The Grolier Club of the City of New York,

To commemorate
the Author of the "Philobiblon" and the Illustrious Patron and
Lover of Books in England.

The inscriptions on the slab are taken from the "Philobiblon":

1. Dulcescunt libri prosperitate arridente:
   consolantur nobilia fortuna terrente.
2. Cur per libros aliquid laudabilitatis nostræ
   nemini attingimus, cum alijs cristianus videamus.

B 20.2.1
Monument to Richard of Bury, Bishop
Widener Library
005820986
3 2044 080 238 132